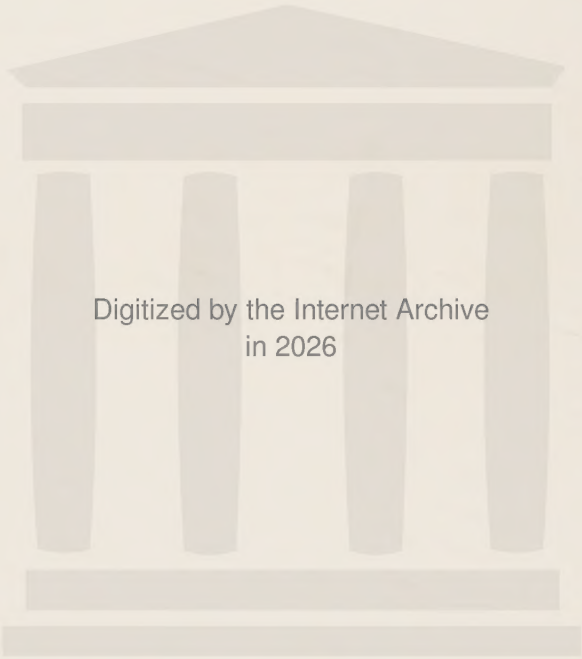
How to Share Yeshua

Rabbi Jonathan Bernis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INTRODUCTION

Jerusalem during the Six Day War. For the first time in nearly two thousand years, Jewish People touched the ancient stone walls of the sacred Temple Mount in Jerusalem—all that remained of the historic Temples of Solomon and Herod. Biblical prophecy was being fulfilled before astonished, tear-filled eyes. Military General and Rabbi Shlomo Goren blew the shofar as the generals led their troops through ancient gates, as if in a dream, weeping and singing "Hatikva"—*The Hope*—Israel's national anthem. Generals and infantrymen fell on the sacred walls, overtaken by emotion and prayed, hanging on her precious stones. The Shema (Deuteronomy 6) arose from awestruck and thankful lips before war-weary soldiers broke into traditional Hebraic dance—reminiscent of King David many centuries ago.

Yeshua (Jesus) said, "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled" (Luke 21:24). Further, the apostle Paul told us in Romans

11:25, "For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in."

A momentous prophetic shift had taken place with the reunification of Jerusalem, heralding coming events not seen since the Day of Pentecost, when over 3,000 Jews came to faith in a single a day!

In 1967, Israel reclaimed the city of Jerusalem during the Six Day War. At once something happened in the heavenlies. *Revival!* Known as the Jesus movement, the outpouring of 1967 had a component unique to all previous revivals in Christian history—Jewish People were coming to faith—in numbers not seen since the first century! Something very significant was going on! It was as if the hands of a giant, celestial clock had just shifted forward. Blindness in part was coming off the Jews!

In January of that year, the first daily 15-minute radio program with Founder/Evangelist Louis Kaplan aired on a Christian radio station in Phoenix, Arizona.

By 1968, the "Jewish Voice Broadcast" was being aired on some 22 radio stations across America. In 1971, it became international with a broadcast from the Island of Cyprus into Israel. "Jewish Voice Prophetic Magazine," the forerunner of our "Jewish Voice Today" magazine was first published in **1971.** A monthly black and white publication, it had readers throughout the world within months. "Jewish Voice Today" magazine is now a full color bi-monthly periodical that enjoys a readership of 60,000-plus.

In 1972, Jewish Voice sent out the first Witnessing Team of Jewish and Gentile youth to travel around Israel sharing the Good News of Messiah Jesus with Israelis in parks and

on street corners. This unprecedented evangelism outreach to Israel was the first of its kind and continued until 1981. Over the next several years, dozens of Jewish believers participated in the witnessing trips to Israel. Several witnessing team members made Aliyah to Israel to help establish some of the early Messianic congregations that were birthed in Jerusalem and other cities across the Land.

By 1975, Jewish Voice's international radio ministry expanded to Argentina, Uruguay and France. The domestic release of the daily Jewish Voice Broadcast had grown to over 50 stations from Arizona to Washington, D.C. Eleven years after beginning the daily radio ministry in 1978, "Jewish Voice Broadcasts" began a weekly television program on The Christian Broadcasting Network (CBN) and the Praise the Lord (PTL) network. This half-hour program featured the testimonies of Jewish People who had accepted Yeshua (Jesus) as their Messiah. In 1981 the program name was changed to "L'Chayim."

Jewish Voice's headquarters building was completed in January 1979 in Northeast Phoenix, with a television production facility and worship center. The television studios were designed to accommodate audiences for our television productions. The worship center was used by the first Messianic Fellowship in Phoenix, which became the Phoenix Messianic Congregation in 1982. In 1999 the sanctuary was converted for use as a full production television studio.

In 1998, Evangelist Louis Kaplan passed away and International Evangelist Jonathan Bernis was asked by the Jewish Voice Board of Directors to assume leadership of the ministry. A strategic partnership was established, merging the "Hear O' Israel Festivals Outreach Ministry with "Jewish Voice

Broadcasts," creating "Jewish Voice Ministries International," with Jonathan Bernis as President and CEO.

In 1990, on a five-day trip to the former Soviet Union, Messianic Rabbi Jonathan Bernis saw more Jews come to faith in Yeshua (Jesus) than in ten years of ministry in the United States. In 1992, the Holy Spirit urged him: "Go to St. Petersburg and begin to reach My People." In St. Petersburg, the Lord revealed His vision for Messianic Jewish outreach festivals, and in 1993, Jonathan presented the first International Festival of Jewish Music & Dance in the former Soviet Union. Since then, more than 25 festivals have been held in Russia, Eastern Europe, India, Ethiopia, Brazil and Argentina. Over 500,000 people have attended these large-scale events and millions more have seen them on television in their respective nations. More than 250,000 people have responded to invitations to receive Yeshua, and over half of them have been Jewish People.

Currently, Jewish Voice Ministries International (JVMI) is a multimedia ministry that features the weekly television program, "Jewish Voice with Jonathan Bernis" on international as well as domestic television via The Inspiration Satellite Network (ISPN), World Harvest Satellite Network (LeSea), The Church Channel, Sky Angel Satellite Network and selected television stations from Seattle to Miami. We continue to publish the bi-monthly "Jewish Voice Today" magazine, as well as host a website, www.jewishvoice.org, that features a web store for the many Messianic Jewish ministry resources, news features about the ministry and streaming video of our weekly television program.

Jewish Voice's mandate and mission is to proclaim the Good News of the Messiah around the world to the Jew first and also to the Nations. This clear and focused calling is

taking Jewish Voice Ministries International to the far corners of the world and will continue to energize us until Messiah returns.

Chapter 1

JEWISH RESISTANCE TO THE GOSPEL

People often say to me, "You make it sound easy to reach Jews with the Gospel, but it's not." Believe me, I know how resistant Jewish People can be. My friend Sid Roth tells an amusing story about trying to reach his father with the Good News about Yeshua. (Sid is a Messianic Jew who wrote a wonderful book called *They Thought for Themselves.*)

It grieved Sid that his widowed father didn't want to hear anything about Yeshua, and, in fact, forbade his son to bring a New Testament into his home.

Sid thought long and hard about how to overcome his dad's resistance. Finally, inspiration hit. So he went to his

father's synagogue, bought a *kosher* Jewish Publication Society Old Testament, and asked the rabbi to sign it for him.

That night, he gave the Bible to his father as a gift. Then, as they were sitting together, Sid said, "Dad, I want to read you something."

He turned to Isaiah 53 and read the entire chapter.

When he finished, the old man's face turned red and he said angrily, "I told you never to bring a New Testament into my home."

"But, Dad," Sid protested, "This is Isaiah 53 from our Scriptures." Then he showed his father that he had been reading from a kosher Bible signed by his rabbi.

Sid's dad sat there for a moment or two, looking at that rabbi's signature. Finally he spoke: "I never trusted that rabbi."

This is how some Jewish People are. Their minds are made up. So don't confuse them with the facts.

And yet, we must understand that accepting the Messiahship of Yeshua (Jesus) is an act that can leave a Jew cut off from his family, his friends, and his culture. It is not a decision that can be made lightly.

I was raised in synagogue life and taught that Jesus had caused the Jewish People terrible harm. This is an important key to understanding the resistance one often encounters from Jewish People. There is little differentiation between the two thousand year legacy of hatred, persecution and violence *in the Name of Jesus* from the person of Jesus. For two millennia we have been told that Jesus Christ preached hatred of the Jews and under the sign of the cross suffered unimaginable horror. It was a powerful advertising campaign that we didn't know to question!

You can imagine my parents' shock when I told them I had accepted Jesus. One of the first things they did was send

me to the rabbi. And rather than deal with all the evidence I brought, he kept pushing the guilt button.

"Your grandfather would be rolling over in his grave if he knew you'd done this," he said. "He would do anything to stop you."

When that didn't work, he pulled out the genocide card.

"Just as Adolph Hitler tried to destroy us physically, you're aiding and abetting the enemy by seeking to destroy us spiritually."

It's not that they're belligerent. It's just that their worldview doesn't allow them to see how a Jew can believe in Jesus, given 2,000 years of persecution at the hands of the Church.

I've heard Jewish People say, "You can't be a Jew and believe in Jesus any more than you can be a vegetarian who eats meat." It's not that they're belligerent. It's just that their worldview doesn't allow them to see how a Jew can believe in Jesus, given 2,000 years of persecution at the hands of *the Church*.

This is why it takes a special sensitivity when talking to a Jewish person about Yeshua (Jesus).

I've mentioned before about all the persecution the Jewish People have undergone in the name of Jesus. During the Spanish Inquisition, many Jews were deported, tortured or killed. Lands and property were confiscated, and there is some speculation that this stolen wealth was used to finance the voyage of Christopher Columbus.

In Russia, thousands of Jewish People were massacred in pogroms by *so-called Christians*. Christian peasants would put crosses on their doors so the murderers would know to leave them alone.

> ***We must*** *get our Jewish friends and neighbors to see that the people who carried out these horrible acts were not following Yeshua. They were going against everything He taught, and they denied Him when they lifted their hands against the Jews.*

As a result of such atrocities, many Jews ask, "How can I accept a religion that has shed so much Jewish blood? I would be a traitor to my fathers who died if I renounced their religion and accepted Jesus."

We must get our Jewish friends and neighbors to see that the people who carried out these horrible acts were not following Yeshua. They were going against everything He taught, and they denied Him when they lifted their hands against the Jews.

Jews must come to see that they should believe in Yeshua because He is the Messiah, not because Christians are such nice people. We must show them that Yeshua is the God of the whole earth, of Jews and Gentiles alike. We can show them Messianic prophecies in the Old Testament: Psalm 22, Proverbs 30:4, Isaiah 7:14, Isaiah 9:6-7, Isaiah 53, Jeremiah 31:31-34, Daniel 9:24-26, Micah 5:2 and Zechariah 12:10. We can explain that Yeshua was Jewish, as were the apostles and most of the early believers.

We can talk to Jewish People about the Gospel. In fact, God expects us to share Yeshua with them, and I'm going to help you learn how to do it.

Chapter 2

HOW DO I TALK TO A JEWISH PERSON ABOUT THE GOSPEL?

God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

—1 Corinthians 12:24-26

When non-Jews ask me how to speak with a Jewish Person about the Gospel, as they often do, I respond with another question: How do you talk to anybody about the Gospel?

The simple answer is that you have to care enough to watch, listen and see what's going on in his or her life.

For example, if you can tell that someone doesn't even believe in God, it's probably not a good idea to jump right in about Jesus being the Anointed One. If someone doesn't believe in sin, you don't want to start off by talking about how Jesus bore the sins of all mankind.

Where do you start witnessing to a Jew? You begin by praying for him, by showing through your actions that you care, and by letting your light shine so they know you have a special relationship with God.

Let's look at Romans 11, written by the great Messianic Jewish apostle to the Gentiles, Paul. He wrote this book to the church in Rome in A.D. 56 or 57. In verse 11, Paul addresses God's judgment regarding the Jewish People and their unbelief while assuring that this judgment is not permanent. Their salvation will come as it does for anyone by turning in faith to the Messiah.

> *Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.*
>
> —Romans 11:11

When your Jewish friends see your close relationship with God, they will be provoked to envy. You may not see it. You may even feel that they find your faith amusing, in a condescending sort of way.

But just watch what happens when trouble strikes your Jewish friend. You'll be one of the first ones he or she will call—and ask, "Will you please pray for me?"

Here's another key: in order to "make Israel envious," as Paul said in our Scripture reference, she must recognize your

God as her own. At every opportunity, present your faith, your Messiah, as theirs... the Messiah of Israel, the God of Abraham, Isaac and Jacob....

Isaiah reminds us,

> *How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "**Your** God reigns!"*
>
> —Isaiah 52:7 (emphasis mine)

Most Jewish People who come to the Lord do so at a terminus point. They may have rejected the Gospel dozens of times. They may have let you know in no uncertain terms that they don't want to hear another word about your faith. Then they face an emergency in their lives, and suddenly they're asking questions they've never asked before.

To sum up what I'm saying as simply as possible: Never give up. Your Jewish acquaintances may be rude to you. They may even completely reject you. If you've always been there, showing them love, they will turn to you when the time is right. Remember that the Word of God never returns to Him empty, but always accomplishes what He sent it to do.

> *As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.*
>
> —Isaiah 55:10-11

In Romans 10, Paul presents the idea that bringing a Jewish Person to faith in Messiah can be simple. If God can graft an unnatural branch onto the tree, He can certainly reach the Jewish People. If you can get enough of the Word into a Jewish Person, he will come around.

Allow me to give some easy-to-understand-and-follow recommendations for speaking with Jewish People about Yeshua, and thus hastening our Messiah's return. We will begin with what not to do:

1. Do not talk about being *converted* or *being a convert to Christianity*

At the very top of the list of negatives is anything to do with the word *conversion.* To a Jew, it comes across as, "You must stop being a Jew and become a Christian." We need to let Jewish People know that it is possible to be Jewish *and* believe in Yeshua. When you tell a Jewish Person that he or she must "become a Christian," that person hears, "Leave the Jewish faith and become something else." This is *not* the biblical message. It is *not* good news—and it is *not* the Gospel.

I really do not believe God ever intended that Christianity would become a separate movement from Judaism. In a perfect world, Christians would say to their Jewish friends, "I'm not suggesting that you convert to another religion or change who you are. You were born a Jew, and you will die a Jew. But this is your Messiah, and I want you to know Him."

Honestly, Judaism is just as good as Christianity when it comes to religion. But the Bible isn't about religion—the Bible is about relationship. That's my message. Someone comes from a Christian background, and that's fine. Someone

else comes from a Jewish background, and that's fine, too. But God is calling us to step beyond lines of background and culture so we can have a personal relationship with Him.

Clearly God loves diversity. Just take a look around at creation, and you'll see that this is true. There is a diversity of birds, animals, plants—and people. This is why I'm troubled that some non-Jewish people are so enamored with Judaism that they want to *convert.*

Be happy with the way God created you. At Jewish Voice, we are not trying to convert people from one culture to another. Instead, we're trying to work within the framework of their culture and lead them to know their Messiah Yeshua, who identified Himself when He said:

> *"I am the way and the truth and the life. No one comes to the Father except through me.*
>
> —John 14:6

2. *Church* is another word that has a negative connotation for Jews

Church is a word that means *the other religion* to a Jewish Person. I greatly prefer to say *believer*, or *follower of Yeshua*, or even *follower of Jesus*. The word *church* comes from the Greek language and has no Hebrew origins. It's a fine word in and of itself, which is defined as "the called out ones." But it is so completely identified with Christianity that it tends to raise a red flag in the Jewish mind.

3. *Baptize* is also a very difficult word

I don't deal with it until the person is a little more open. Even though immersion by water is an ancient Jewish idea, it has come to be identified so clearly with Christianity that it, too, can be a red flag. Further, forced baptisms under threat of torture or death during the Inquisition have left a particularly negative impression.

4. *Christ*

When I was a boy, whenever I heard, "Christ," I thought of the son of Mr. and Mrs. Christ, the god of Christianity. I know that sounds ridiculous, but this is what the term brings to mind for many Jews of all ages. Like *church*, *Christ* is a Greek word that means *anointed one*. I prefer to use *Messiah*, which is closer to the Hebrew and means the very same thing. In the context of sharing your faith with a Jewish person, it is helpful to understand that the Jewish People have a very deep hope and longing in their hearts for the coming of Messiah that they articulate in their daily prayers. The word *Christ* has no meaning in fulfilling this hope and promise. And, of course, I want Jewish People to know that His actual name given from Heaven is Yeshua.

> *This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. . . . An angel of the Lord appeared to* [Joseph] *in a dream and said, "Joseph son of David,*

> *do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Yeshua,* [which means 'ADONAI saves,'] *because he will save his people from their sins."*
>
> —Matthew 1:18; 20-21

When the angel says *You shall call His name Jesus,* in the NIV you lose the profound richness if you don't understand that *Yeshua*, the actual name given, means *salvation.*

5. *Cross*

Be careful not to over-emphasize the cross when you speak with a Jewish Person about the Gospel. Some may ask, "How is it possible to over-emphasize the cross?"

I don't mean to imply that we can ever talk too much about what Yeshua did for us on the cross. When Yeshua was on that cross, He took on the sins of the entire world and shed the blood that cleanses us from unrighteousness.

But we can go overboard if we turn the cross itself into an object of worship. That cross had no magical power. God did not miraculously preserve it so believers could bring it out on Easter and bow down to it.

For Jews the cross as a symbol can bring to mind thoughts of the Crusaders, marching toward Jerusalem—the cross on display at the front of their armies as they massacred Jewish communities along the way.

It serves as a reminder of the uniform worn by Nazi soldiers, which had a cross on it, implying that, "We kill you because you killed Jesus Christ." In fact, some Jews were marched into

gas chambers under signs that read, "You are being killed in the name of Jesus Christ." This is horrible, but it's true.

The Messianic Jewish version of the Bible, which was translated by my good friend David Stern replaces *cross* with *execution stake* or *tree*, which is consistent with prophecy and the Greek references in many cases. Messianic Jews will often say "tree." I'm not afraid to talk about the cross, but I want to make clear what it *doesn't* mean.

Of course, I want to respect Christians who place great value on the symbol of the cross, but I want to be sensitive to both sides.

Dealing with Our Heart

Dispelling innate prejudice borne of traditional misconceptions can serve to enhance the effectiveness of sharing our faith. This is a love story, after all. If we harbor sentiments of superiority, judgment or anti-Semitism, in what measure can the love of God flow through us to apprehend others?

Prejudice? Me? No way! You may be surprised. Whenever we generalize regarding a people group, we are being prejudicial. The Jewish People are a microcosm of mankind—representing a full spectrum of the human condition—from the worst in human nature to the very best, from the secular to the most spiritual and holy—and everything in between! One cannot say, "The Jews are . . ." *anything* defined in earthly terms, for they are *all things*. All we can honestly say is that they are the Chosen of God and have a specific purpose in His redemptive plan.

Consider how carefully we prepare to take the Gospel message to another culture, be it Micronesia to Japan. We

study the language and traditions to ensure respectful and effective dialogue, free from inadvertent offense. We often don't afford the same respect to the Jewish People, unintentionally placing unfortunate stumbling blocks and reinforcing walls of injury.

It is critical that we avoid disparaging the people and things the Jewish People hold dear. Search your heart. Ask God to give you the love and respect that will reveal His heart as you share with His People.

What should we do?

We've talked quite a bit about what not to do in sharing Yeshua with Jewish People. Now we need to discuss what we can and should be doing.

1. Learn to share the Gospel from the Old Testament

> *One of the best ways you can talk to Jewish People about Yeshua is to share the Gospel from the Old Testament. It has been said, and rightly so, that the New Testament is* ***concealed*** *in the Old Testament and the Old Testament is* ***revealed*** *in the New.*

One of the best ways you can talk to Jewish People about Yeshua is to share the Gospel from the Old Testament. It has been said, and rightly so, that the New Testament is concealed

in the Old Testament and the Old Testament is revealed in the New.

The Old Testament is the story of man's sin and resulting separation from God. Beginning with the first chapters of Genesis on through to the last sentence in the book of Malachi, it clearly shows our need for a Redeemer and sets the stage for His arrival.

Jesus himself incorporated this method as He pointed to Old Testament Scriptures to prove He was the Messiah. Some scholars believe He referred to Genesis 3:15, Isaiah 53, Zechariah 12:10 and Malachi 31:1—all Old Testament verses in this passage from Luke's gospel.

> *He* [Jesus] *said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*
>
> —Luke 24:26-27

Acts 28:23 tells us that the apostles expounded on the Scriptures to show that Jesus was the promised Messiah. Remember, there was no New Testament for them to use—these guys hadn't written it yet!

Acts 28:23 tells us that the apostles expounded on the Scriptures to show that Jesus was the promised Messiah.

Remember, there was no New Testament for them to use—these guys hadn't written it yet! They were busy fulfilling their call to "go and tell" and recording their experiences as they did that, which is the New Testament. They used Jewish Scriptures to prove that Yeshua was exactly who He claimed to be—and you can do the same with a little study.

The Old Testament can be common ground for Christians and Jews who believe the Hebrew Scriptures are the inspired Word of God.

Throughout the Hebrew Scriptures many references to Yeshua can be found: the virgin birth; the rejection by His People; His atoning death on the cross. Just keep in mind, however, that we must not just assume that Jewish People know the Old Testament chapter and verse. Most of them don't, especially not here in America. The most recent statistics I've seen indicate that only about 10 percent of all Jews are actively involved in reading and studying the Bible.

Most Jews who reject Yeshua as the Messiah haven't done so because of anything they've read or studied on their own. They reject Him because they've been told that you can't be Jewish and believe in Jesus. As previously mentioned, a strong message over two thousand years that *Jesus is not for Jews* has helped to feed that belief. Beyond that, there are many theological complexities. Yet for some, it's simply tradition.

2. Scriptures you can use

There are some particular Scriptures that can help open Jewish eyes to the Messiahship of Yeshua. Among my favorites are:

> *And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary.*
>
> —Daniel 9:26 NKJV

This is a powerful passage, placing the arrival *and death* of the Messiah before the destruction of the Temple in Jerusalem. This occurred in 70 AD under Titus, when Rome crushed Israel, sacked Jerusalem and burned and destroyed the Temple. As an added bonus, we are told that the Messiah will be cut off, or put to death, *but not for his own wrongdoing.*

> *Who has gone up to heaven and come down?*
> *Who has gathered up the wind in the hollow of His hands?*
> *Who has wrapped up the waters in His cloak?*
> *Who has established all the ends of the earth?*
> *What is His name, and the name of His son?*
> *Tell me if you know!*
>
> —Proverbs 30:4

Obviously, this passage is referring to God and says clearly that He has a Son.

Then, of course, there is Isaiah 53, the passage my friend Sid Roth read to his father. Both John and Paul quoted verse 1 (see John 12:38 and Romans 10:16). To me, it is clear that Isaiah was describing an individual in verse 2—the Messiah—who would bear the sins of the world. Matthew (see v. 8:17) witnessed Jesus healing people and was reminded of the text from Isaiah 53:4. Peter then expanded on that in 1 Peter 2:24 when he said Yeshua died, bearing our sins in His body on a tree. Let's look at the entire passage together.

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

> *Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and he made intercession for the transgressors.*
>
> —Isaiah 53

The entire passage is a treasure to both Jew and Christian, so rich in its depiction of God's purpose. God sent Yeshua to pay the price for the entire burden of sin for all mankind—which had separated God from His People. Isaiah saw it all a full eight centuries before the Messiah came, but he saw what was required and realized that God's plan called for providing a Savior who would willingly sacrifice His life for all. God's purpose was and is to set us free, and therefore, reconcile ourselves to God. Isaiah was not the only Jewish Person who was given a glimpse into the future.

The psalmist David's portrayal of the crucifixion in Psalm 22 is another prophecy that is so wonderfully and completely accurate in its detail. Now, granted, David was a psalmist and didn't consider himself to be a prophet. But in verse one, when he asks why God had forsaken him (David) takes us immediately to Yeshua's words from the tree of death. When he wrote the psalm it appeared to David that God had separated Himself from him, yet assurance had returned by verse 24 when he said, "He [God] has not hidden his face...but has listened to his cry for help."

I personally don't believe it is possible to read that Scripture with an open mind and remain unmoved by its depiction of the genuine suffering that Yeshua endured as He died for the sins of mankind.

3. Jewish objections to Yeshua

Yeshua's claim of divinity is one of the biggest objections Jewish People have with regard to Yeshua as Messiah. They'll tell you that there are no passages in the Old Testament to indicate the Messiah will be anything more than a man.

He'll be very special, of course. He will be anointed, but He won't be divine.

They also object to teachings on the Trinity and say that Christians believe in three gods, while Jews believe in only one. And yet, right in the first chapter of Genesis, the Creator says,

> *Let* Us *make man in* Our *own image, in* Our *likeness...*
>
> —Genesis 1:26, emphasis added

I prefer to call the Father, Son and Holy Spirit the Tri-Unity, instead of the Trinity. I think it better expresses the reality of one God in three persons.

Another good passage to overcome Jewish objections to Yeshua is Micah chapter 5, which refers to a ruler *whose origins are from of old:*

> *"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for Me One who will be Ruler over Israel, whose origins are from of old, from ancient times." Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of His brothers return to join the Israelites. He will stand and shepherd His flock in the strength of the Lord, in the majesty of the name of the Lord His God. And they will lie securely, for then His greatness will reach to the ends of the earth. And He will be their peace.*
>
> —Micah 5:2-5

Also:

> *For to us a Child is born, to us a Son is given, and the government will be on His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.*
>
> —Isaiah 9:6

A child who would be called Mighty God? How can you deny that this passage is speaking about Someone who is of divine origin? You can't!

I also like to point to a passage in Jeremiah that describes God's new covenant with the People of Israel, one in which He *will remember their sins no more.* Here again is a reference to the grace God offers through the atoning sacrifice of His Son.

> *"No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord. "For I will forgive their wickedness and will remember their sins no more."*
>
> —Jeremiah 31:34

4. They don't care what you know, until . . .

Here's another great way to reach the Jewish People for Yeshua: Show them His love. I'm sure you've heard the old saying, "People don't care how much you know until they know how much you care." This is the absolute truth.

Our Lord's brother, author of the book of James, addresses this when he writes,

> *Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it?*
>
> —James 2:15-16

The apostle John asks,

> *If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.*
>
> —1 John 3:17-18

One of the ways we at *Jewish Voice* share our faith is by operating medical clinics where we provide, free of charge, essential medicines, eyeglasses, dental care and more. Since 1999, we have taken teams of volunteer professionals from North America and Europe and teamed them up with hundreds of local volunteers to minister to these precious Ethiopian Jewish People who live in deplorable conditions in Addis Ababa and Gondar. We have brought outstanding medical care to thousands and thousands of people—some of these individuals had never seen a doctor in their lives!

Ethiopia is home to the poorest Jewish People on the earth—the Beta Israel and Beta Avraham, the Black Jews of Addis Ababa and Gondar. Numbered among the Lost Tribes of Israel, they live in abject poverty while awaiting immigration to Israel.

I am always deeply moved by the love displayed by our compassionate staff as these wonderful Ethiopian Jews discover the love of God and the Messiah of Israel. I know it also moves the heart of God! It is such an honor to know that

God has entrusted us with their care. We are so grateful to our faithful donors who underwrite our travel there and to literally become God's hands and feet. We are committed to these Chosen People and have established two permanent medical clinics to serve their medical needs.

As we reach out with God's love, we often find that He confirms His Word with signs and wonders. As our prayer counselors minister to those who come to the clinic with incurable medical conditions, hundreds of people have been miraculously healed!

These are people of Jewish ancestry who are hoping to make their *Aliyah* (return to Israel) under the Law of Return. One of their biggest problems is that they are extremely poor, and it will be a struggle for Israel to assimilate them. (One of every three Israelis lives in poverty, and the country is understandably reluctant to bring in more families who will need assistance.) Some of these Ethiopian Jews have been living in camps for 20 years. They have almost nothing except the clothes they wear.

Although the elders of the community are grateful that we provide help for their people, they are also understandably cautious because they don't want to be *tainted* by associating with Christians. They fear this would give the Israeli government another reason to refuse to accept them as citizens.

One of those who came to us for help was a young man in his late teens who had been deaf and mute his entire life. He had never uttered a single word. Nor had he ever heard one. Medically, there was nothing we could do to restore his hearing and speech. But we could, and did, pray for him. When we did, God gave a miracle.

It is impossible to describe the amazed look on his face when he began to hear other people's voices. Imagine being

nearly 20 years old and having never heard a sound in your life. At first, his eyes bugged out as if he was terrified. And then, when he realized what was going on, his face lit up with a huge grin.

I felt as though I had stepped back in time and was living out the Book of Acts. The community elders had known this young man his entire life. There was no denying that he had been deaf and now he could hear. Some of those elders who were sitting in the waiting room at the clinic when the young man came out of the prayer room, began praising God for his healing.

I whispered, "Yeshua," into his ear and he repeated it clearly.

Then I stood beside him and said, "Yeshua, Shalom."

Again, he repeated what I said without hesitation.

Then, as he and his parents wept together for joy, I walked over to the elders and asked, "What do you think of this?" They looked at each other and briefly discussed the situation in Amharic, their native tongue. After a moment, one of the men turned back to me and said in perfect English, "We don't know what to think of this."

I wasn't giving up that easily.

"What are you going to do about it?" I asked.

"We don't know what to do." They just couldn't deal with it.

But no matter what they said to me, or how much they might try to deny it, I knew that those Ethiopian Jewish People had witnessed the supernatural power of Yeshua in their midst. They can no longer deny His power or His mercy. Seeds have been planted that will eventually produce an abundant harvest of souls.

Chapter 3

WE ARE CALLED TO BLESS THE JEWISH PEOPLE

"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

—Genesis 12:2-3

I believe it's clear that everyone who believes in Yeshua is called to do everything he or she can to bless the Jewish People. There are many reasons for this, beginning with the fact that the Messiah Himself was a Jew by birth.

We also owe the Jews a debt of gratitude because they preserved the Old Testament Scriptures—and because all 27 books of the New Testament were written by Jews. But most of all, Gentile believers are called to bless Jews because God said, "I will bless those who bless you."

One question I'm often asked is, "Do you believe that, as a Christian, I am obligated to unequivocally support every action taken by the State of Israel?"

Absolutely not! As a Jew myself, I understand that the Jewish People are not perfect. The government of Israel is not acting as God's infallible agent. The Israeli government can and does make decisions worthy of criticism.

The one thing we must understand about the country of Israel is that it has a biblical land grant to the territory within its borders—*actually far more than today's borders.*

If we look at Israel through God's eyes, we will see that they have a right to the Land. This doesn't mean that God loves the Jew more than the Arab, but that He made an everlasting decree to give this Land to the descendants of Abraham, Isaac, and Jacob.

If we look at Israel through God's eyes, we will see that they have a right to the Land. This doesn't mean that God loves the Jew more than the Arab, but that He made an everlasting decree to give this Land to the descendants of Abraham, Isaac, and Jacob.

God also pronounced a blessing on the descendants of Ishmael (the Arabs)—to make them a great nation, and He has. Their landmass and oil wealth is staggering.

Israel is profoundly miniscule by comparison, and has no accessible oil or gas. This tiny sliver of Land is to be set apart, where God has placed His Name, and from which salvation reaches the ends of the earth—in this lays its value and the core of its controversy.

I'm not relying on one or two isolated passages of Scripture to support my view on this. There are numerous verses that refer to Israel's eternal right to the Land:

> *"All the land that you see I will give to you and your offspring forever."*
>
> —Genesis 13:15

> *"Remember your servants Abraham, Isaac and Israel, to whom You swore by Your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'"*
>
> —Exodus 32:13

> *"So on that day Moses swore to me, 'The Land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the Lord my God wholeheartedly.'"*
>
> —Joshua 14:9

> *"O our God, did You not drive out the inhabitants of this land before Your people Israel and give it forever to the descendants of Abraham Your friend?"*
>
> —2 Chronicles 20:7

There are also many passages that call believers from all nations to bless the People of Israel. One of them is:

> *For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.*
>
> —Romans 15:27

How can we share our blessings with the People of Israel? Here are a few ways:

1. Support ministries that are preaching the Gospel to the Jewish People

There are several good organizations that do this, including *Jewish Voice*, the organization where I am honored to serve as President. But before you make a donation to one of these organizations, I urge you to do some investigating to make certain that your money is going where you want it to go.

How much of what you give will go directly into ministry and how much will be spent on overhead, fundraising or other costs? Go online and check out the organization's mission statement. Who is endorsing them? Do they have approval from watchdog groups such as the Better Business Bureau, the Evangelical Council of Financial Accountability, or Charity Navigator?

I'm not trying to be negative. I just want to make sure that your financial contributions go exactly where you want them to go—that they are used to bless the Jewish People both financially and spiritually. Unfortunately, there are organizations that give the appearance of being evangelical but are not.

They raise a great deal of money from evangelical Christians, but . . . Christians' dollars are being spent to fight the spread of the Gospel and even to persecute Jewish believers and counter Messianic ministries living and working in Israel.

They raise a great deal of money from evangelical Christians, but if you read their materials closely, you will see that they do not accept Yeshua as Messiah and Lord. Although much of the money these groups raise goes to worthwhile causes, I have heard that some of it eventually finds its way into support for anti-missionary groups. In other words, Christians' dollars are being spent to fight the spread of the Gospel and even to persecute Jewish believers and counter Messianic ministries living and working in Israel.

I think the first responsibility of Christians is to be concerned about the Household of Faith in Israel, or to support ministries that are reaching the Jewish People and bringing aid to Jewish communities in need.

When the apostle Paul took offerings, it was for the suffering believers in Jerusalem.

When the apostle Paul took offerings, it was for the suffering believers in Jerusalem. That seems to be lost on the Christian Zionist community. I know of one high-profile Christian

organization that has sent a great deal of financial support to an ultra-orthodox orphanage. Although I'm always in favor of helping hurting children—and especially orphans—I also know that the ultra-orthodox Jews have a very clear agenda to rid Israel of what they see as *the missionary threat*—and that includes expelling from the Land all who believe in Yeshua.

Again, we have to be very careful regarding where our money goes. Christians have to understand that there is a great deal of persecution of Messianic Jews in Israel. I have heard story after story of believers having lost their jobs, their homes and, basically being marked as outcasts. In fact, *Jewish Voice* has been involved in litigation in Israel on behalf of a bakery whose owners lost their kosher license simply because it was discovered that they are believers.

So you can see that we need to pray and work for change in Israel.

Now more than ever before, as God's plan for the Last Days is carried out, Jews in Israel are receptive to hearing the Good News of Yeshua. And, as Jewish hearts turn to our Messiah, the time for His return will come closer and closer. I know that the last thing any believer would want to do is invest his or her money in an effort to *prevent* Jews from hearing the Gospel.

So again, give generously. But give carefully.

2. Support charities that provide food, clothing and other services to impoverished Jews

> *"For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings."*
>
> —Romans 15:27

Many Jewish People around the world live in horrible poverty. In the Soviet Unio, many thousands of Jews are homeless or very close to it. Large extended families are crammed into tiny apartments where children may sleep three or four (or more) to a bed. Often, such families have to choose between essentials such as food, heating during the long, cold winter, and paying the rent.

In many countries, Jewish poverty is perpetuated by anti-Semitism that blocks the doors to good employment, denies entrance to the best schools and, basically, keeps the Jewish People marginalized and in need.

Tragically, many families that immigrate to Israel find that the situation is not much better there. Constant terrorist attacks against Israel have forced the Israeli government to greatly increase defense spending, thus forcing drastic budget cuts in social programs.

Unemployment is high and one-third of the Israeli People live below the poverty line. I know it breaks God's heart to see His People living this way, and He wants us to do what we can to help them.

> *Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid*

> *for, that she has received from the Lord's hand double for all her sins. A voice of one calling: "In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God."*
>
> —Isaiah 40:1-3

Yes, we must all do whatever we can to help the People of Israel. But please make sure that your dollars are going to support organizations that are committed to reaching Jewish People with the Gospel, and providing help for Messianic Jews living in poverty.

I know of one organization that raises millions of dollars every year to help impoverished Jews in Israel and the former Soviet Union. Virtually all of that money comes from evangelical Christians. In fact, the leader of that particular group regularly speaks in Christian churches across the country. And yet, he writes:

> The notion that Jews are damned without Christ and that only through him and Christianity can they find fulfillment is utterly rejected.

And:

> A Jew who accepts Jesus as Lord or Messiah effectively ceases to be a Jew…He is like a defector who walked out on his God and his family.

And then there's this little tidbit:

> From a Jewish point of view, Messianic Jews are a front for Evangelical Christians who try

> to wean Jews away from their ancestral faith by lulling them into believing that they can accept Jesus as Lord and still remain Jewish.

Would you want your dollars to go to an organization whose leader holds these beliefs? I certainly wouldn't!

3. Support Messianic organizations that help Jewish People to make *Aliyah* to Israel

It is an exciting thing to be able to partner with God in the unfolding of His plan for redemption. In these thrilling days, God is working through believers like you and me to fulfill the prophecy He first gave in Deuteronomy.

> *"...and when you and your children return to the Lord your God and obey Him with all your heart and with all your soul... then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where He scattered you."*
>
> —Deuteronomy 30:2-3

The number of Jews returning to Israel is rapidly increasing as we move toward our Messiah's return. As we've already seen, the return of Jews to the Holy Land is a clear and, I believe, undeniable sign that the Last Days are here.

Already one million Jews have made Aliyah—returned to Israel—from the former Soviet Union. Thousands of Ethiopian Jews have returned as well. Others have come from Argentina and countries in South America. The number of Jews returning to Israel is rapidly increasing as we move toward our Messiah's return. As we've already seen, the return of Jews to the Holy Land is a clear and, I believe, undeniable sign that the Last Days are here.

But Satan is working hard to try and stop it from happening. He is especially concerned about keeping Messianic Jews out of Israel, for two reasons. First, because he hates it when anyone comes to Yeshua. And second, because he knows that Messianic Jews will share their faith, which means that other Jews will be won to Messiah, and Yeshua's return will come ever closer.

Here's just one example of the trouble our ancient enemy is stirring up.

The Israeli Supreme Court has ruled that Jews who *convert to another religion*—in their view, Jews who accept Yeshua as Messiah—are no longer Jewish and are therefore ineligible for citizenship under the Law of Return. It's so important for Christians in America to stand together and fight this law. The government of Israel knows that they have no better friend than America's Evangelical Christians. Your opinion is valued and will be heard.

It would help so much if you would send a card or e-mail to the Israeli government, letting it be known that you believe Messianic Jews should be allowed to return to Israel under the Law of Return.

It doesn't make sense to me that you can be just about anything else and be allowed back into Israel.

"You're an atheist? Fine, come on in."

"You're a Hare Krishna, but your mother was a Jew? No problem."

"Gay? Welcome to Israel."

"You say you've come to believe in Yeshua as Messiah? Sorry, we don't want your kind here."

I believe there is a very real danger that the Israeli government will kick out all missionaries. There have already been instances when someone's citizenship was revoked because it was discovered that he was a believer.

From a natural point of view, the policy of the Israeli government makes absolutely no sense. But add Satan to the mix, and it's easy to see exactly what's going on.

So again, is it important to help Jews return to Israel from the countries where they've been scattered? Absolutely. But please, please be careful and prayerful when it comes to choosing which organizations you should support.

4. Provoke the Jews to jealousy

What does it mean to provoke the Jews to jealousy?

It simply means to make them want what you have. And, of course, what you have is eternal life through faith in the Messiah of Israel, Son of David, whom the Jewish People are longing for.

You know, it's not against our sin nature to want to make other people jealous. It's part of our basic instinct, and something that most of us have tried to fight at one time or another.

Let's be completely honest:

It's perfectly *natural* to want people to be jealous of the car we drive.

It makes us feel good if people see where we live and say, "Wow, I wish that was my house!" We want people to

be envious of our job, our popularity, our intelligence, our designer clothing, our membership in exclusive clubs or any number of other things. That's why people will spend hundreds, or even thousands of dollars, for a purse that has a designer name attached to it.

Now, when I say *purse*, I am not picking on women. I could have just as easily said *necktie*. But the point I'm making is that a purse is just a purse. You can get one at Target that functions just as well as the one you buy on Rodeo Drive in Beverly Hills. But if you do get one at Barney's, your friends will say, "Oh, that's such a cool purse. I wish I had one like it."

We don't even realize it, but much of what we do stems from our desire to make other people jealous. God grant us the grace to be as proud of our relationship with Him as we are of the purses we carry or the clothes we wear!

It's time we stopped being embarrassed to talk to others about the Gospel, and, instead, start flaunting the fact that we have something that everyone would want for themselves if they could see how good it is.

That's exactly what Paul is talking about when he says,

> *I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them.*
>
> —Romans 11:13-14

You will provoke Jewish People to envy when they see how you handle yourself in the midst of a crisis, experiencing the grace of God and the peace that passes understanding.

They will be provoked to jealousy when they see that you have a living relationship with the very God who chose them as His People and led them out of slavery in Egypt.

Jesus said that nobody lights a lamp and then hides it under a bowl.

> *"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven."*
>
> —Matthew 5:13-16

Let God's light shine through you at all times. Those who see the joy and love in you will be envious—even those who are Jews. And this is one time when envy is a good thing.

5. Pray for the Jewish People and for peace in the Middle East

Are you praying for the Jewish People? If not, will you please make it a point to do so? You can stand with the apostle Paul, who says,

> *Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.*
>
> —Romans 10:1

And you can join the Psalmist, who says,

Pray for the peace of Jerusalem: "May those who love you be secure. May there be peace within your walls and security within your citadels." For the sake of my brothers and friends, I will say, "Peace be within you." For the sake of the house of the Lord our God, I will seek your prosperity.

—Psalm 122:6-9

Thank you for praying:

- That Jewish People around the world will come to know Yeshua as Messiah and Lord.
- That God will protect His People from Satan, who seeks to destroy them.
- That He will provide food, shelter and comfort for Jewish People—especially children and the elderly—who are living in desperate poverty.
- That Yeshua will make His love known to Jewish People who deal with anti-Semitism and persecution on a daily basis.
- For special protection over those who live in areas of Israel that are especially vulnerable to terrorist attacks.
- And for those in authority in Israel, that they might seek the Lord in the decisions they make.

Chapter 4

UNDERSTAND YOUR JEWISH HERITAGE

How much do you know about your spiritual heritage? It's sad, but many evangelical believers know almost nothing about the history of the Christian religion. They seem to think that the American Church mirrors first century Christianity—and don't have an understanding of the Jewish roots of their faith.

I was surprised when I read the New Testament for the very first time. I don't know what I expected to find in the New Testament. I had always thought of it as the Christian's book, and didn't think there would be any connection at all to what I'd learned at synagogue as a child. Imagine my shock when I dove into the Book, and immediately found

references to Abraham, Moses, Noah, David, Elijah and many others, all of whom were Jewish. I didn't know they honored the same heroes I'd learned about in synagogue—how thrilled I was to discover that Jesus himself was a Jew!

It was clear to me that Jesus was not the God of the Gentiles, as I had always been told, but was in fact Yeshua, the Messiah of Israel.

It was clear to me that Jesus was not the God of the Gentiles, as I had always been told, but was in fact Yeshua, the Messiah of Israel. I nearly laughed out loud with joy as I learned that He was born to a Jewish mother in the Jewish homeland of Israel, and that all of His first followers were Jewish.

I believe that if more Christians understand and honor the Jewish roots of their faith, it will open the door to greater dialogue with Jewish People. And that, in turn, will lead to more Jews experiencing a life-changing encounter with our risen Lord.

I was delighted and amazed to see the clear, strong connection between Judaism and Christianity. Today, I pray that more Christians will discover that connection. I believe that if more Christians understand and honor the Jewish roots of their faith, it will open the door to greater dialogue with

Jewish People. And that, in turn, will lead to more Jews experiencing a life-changing encounter with our risen Lord.

Let me ask you a question: How do you picture Jesus as a child?

Close your eyes and think about it for a moment.

Do you see Him as an archetypical Roman Catholic altar boy—straight off the cover of the latest Hallmark Christmas card?

Do you see him sitting in a Sunday school class at the neighborhood mega-church, a blonde-haired, blue-eyed tyke who would look at home in a Norman Rockwell painting?

Or do you see Him as He was—a Jewish boy who followed Jewish customs and observed Jewish Feast Days? Do you know how His family kept the Sabbath? When they attended synagogue, and what they did there when they went? What rituals they followed in their daily life? What Feasts they celebrated? And why and how they celebrated them?

If you know the answers to the questions I'm asking, then find someone to give you the pat on the back you deserve.

If you don't know the answers, then it might be time to invest a little time in studying the Jewish roots of Christianity.

The Jews of the first century who put their faith in Yeshua never meant to start a religious movement that was separate and distinct from Judaism. The expectation was that the Jewish Nation would turn to Yeshua en masse, and for awhile it seemed that was going to happen. Thousands were coming to faith every single day.

The Jews of the first century who put their faith in Yeshua never meant to start a religious movement that was separate and distinct from Judaism. The expectation was that the Jewish Nation would turn to Yeshua en masse, and for awhile it seemed that was going to happen. Thousands were coming to faith every single day.

These early believers continued to worship in the Temple. They circumcised their children and followed the Jewish dietary laws.

The apostle Paul went to the synagogue every Sabbath, even when he was on his missionary trips to take the Gospel to the Gentiles. Some examples from Scripture:

> *The two of them* [Paul and Barnabas] *sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues.*
>
> —Acts 13:4-5

> *From Paphos, Paul and his companions sailed to Perga in Pamphylia... On the Sabbath they entered the synagogue and sat down. After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak." Standing up, Paul motioned with his hand and said: "Men of Israel and you Gentiles who worship God, listen to me! ...We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Yeshua (Jesus). As it is written in the second Psalm: "'You are my Son; today I have become your Father.'"*
>
> —Acts 13:13-16; 32-34

> *After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.*
>
> —Acts 18:1-4

Verse after verse in Acts confirms that Paul always visited the synagogue first in every city he visited. It was only when opposition grew, and the Jewish believers were no longer welcome in the synagogue that Christianity crystallized into a separate movement.

For hundreds of years after that, Jewish People were told that they couldn't follow Yeshua and maintain their Jewish identity.

As early as 150 to 170 years after the birth of Yeshua, Justin Martyr, the early Christian apologist who suffered martyrdom in Rome, wrote to Trypho the Jew, telling him, "You can be a Jew or a Christian, but you can't be both." And that's pretty much how it's been. Jews who accepted Yeshua were expected to leave the Jewish culture behind and fit into the Christian Church. It is only within the last 100 years or so that this began to change when Jews who had come to faith in Yeshua asked, "Why should I have to give up my cultural heritage?"

Why indeed? There is nothing *unchristian* about worshiping on the Sabbath, wearing a tallit or observing Passover.

There's no reason why a Jewish believer should act like a *Christian.*

Nor is there any reason why a Christian should act like a Jewish believer. If you're a Gentile Christian, you can get in touch with your Jewish roots without wearing a skull cap and a tallit or blowing a shofar.

The Bible says,

> *There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.*
>
> —Galatians 3:28

That doesn't mean we all have to start behaving one way. I'm a man, and I act like a man. My wife is a woman, and she acts like a woman. But there is no difference between us with regard to our position in Messiah.

I'm a Jew by birth and in many ways I act like a Jew. I am also a Messianic Rabbi with degrees in Theology, Jewish Studies and Early Christianity, who established and led a number of Messianic Jewish congregations, both in the United States and abroad. I have been a follower of Messiah in active ministry for more than 29 years, and now I am President of Jewish Voice Ministries International, an organization that reaches out with physical and spiritual help and hope to Jewish People all over the world.

Your heritage may be English, French, German, African. Whatever, it's perfectly fine for you to be proud of your heritage and demonstrate that in your daily life. My point is that God made us all the way we are. The best thing we can do is accept that, enjoy it, and appreciate the diversity that God has built into His creation. I'm sure you've heard it said, *bloom where you're planted*. Today, an increasing number of Jews are *blooming* through faith in Yeshua. And because of that, the whole world is about to change forever.

Chapter 5

BE ALERT TO HEAR FROM GOD

The Lord has clearly shown us that the way we are going to be effective in the Jewish community is by hearing Him—by allowing Him to be the Commander and Chief. It was the Word of the Lord spoken by the prophets that caused the temple to start being rebuilt again. Now we know that God has raised up this movement. We know that there is opposition. And we know that we can't lose if we follow God.

Pray. Listen for the voice of the Lord and ask Him to lead and guide you to those who are open to the Good News, as He did with Phillip and the Ethiopian eunuch. (See Acts 8:26-40). One of the things I pray for is that

God begins to draw Jewish People to those whom He has prepared for the harvest. I pray that the Lord will bring Jewish people across our path, have them call, have them write, and have them come. I pray and ask my staff and partners to pray for those from whom God is removing the blinders. I am believing that spiritually blind eyes are being opened and spiritually closed or deaf ears are opening... *right now*.

I believe we need to be praying that God, in His infinite sovereignty, will lead us and that the Word of the Lord will be what He uses to keep the wall being built. May I offer just a little encouragement to you as you seek and serve Him in reaching the Jewish People with the Gospel? God has raised up this movement, and He will complete the work that He has begun. Let's pray:

> *"Father, I pray that by Your Spirit, You would lead and guide this reader. I thank You for the growing openness I have seen around the world to Your Spirit among us. And, Lord, Your Word tells us in Zechariah 4:6 that it is not by might nor by power, but by Your Spirit that we will accomplish that which You have given us to do. We know that no plan or program is going to succeed without guidance by Your Spirit.*
>
> *"Father, I pray that each of us will be used in the expansion of Your kingdom—at home, in the market place, and everywhere we go, that You will cause Jewish People to cross our paths, who are prepared or are being prepared by Your Spirit to receive the Good News. Lord, it is one thing to reach out to Jewish*

People who are around us, and another thing to have You sovereignly bring Jewish People to us.

"We thank You, Lord, that You have raised us up. We thank You, Father, that You have called us to opposition, but have provided the grace to endure. And we thank You for Your Spirit moving freely among us and speaking forth direction and guidance to us. We give You all the glory for everything and look forward with anticipation to the expansion of Your kingdom. Amen."

Chapter 6

REACHING PEOPLE WHERE THEY ARE

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

—1 Corinthians 9:19-23

It is interesting to observe people and attempt to determine where they are in their spiritual journey. There is no specific formula for this, but we can adjust our testimony to focus on the area of greatest need. If there is no awareness of God, then we begin with how we came to see that God was real in our own life.

If there is some understanding of the Messiah—then you can approach the individual from the perspective of how Yeshua, the Messiah, dramatically changed *your* life and now, because you know Him, you have been forgiven from sin and have an intimate relationship with God. This is the place to really get into the call for a decision. They are at that personal involvement level. You can adjust your testimony according to the situation.

We must not try to lead someone to the Lord who has a minimal awareness of God, but little understanding of the Messiah. Again, be patient and aware. Don't fall into categorizing. Walk this through to a winning conclusion by the Holy Spirit. This isn't about you bringing a certain number of unbelievers into the Kingdom. It is, in the words of one author, about plundering hell to populate heaven! The whole key to evangelism and successful outreach is meeting someone at the point of *their* need.

If you go door to door with tracts and are invited into people's homes to share Yeshua, I encourage you to invite the Holy Spirit to use you in the supernatural realm. Don't bother getting buried in the four spiritual laws and the five Jewish principles. Get to know the people you are speaking with. Discover for yourself where they are on their spiritual journey.

Second Timothy is the apostle Paul's last and most moving letter. From prison, with an awareness that his death is imminent, he writes words of encouragement to all who will follow

after. His race is coming to an end and he faces the prospect of eternity with no doubt or fear.

> *So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the Gospel, by the power of God, who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly. ... God's solid foundation stands firm, sealed from this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."*
>
> —2 Timothy 1:8-9; 2:15-16; 19

Study to show yourself approved of God and proclaim the Gospel. But also allow God to manifest the power of the Gospel through you. We all want to see God move in the supernatural. A lot of talk can be avoided when God manifests His glorious presence in the supernatural. In fact, 1 Corinthians 1:22 tells us that Jews are seeking miraculous signs. Words of knowledge, healings, supernatural signs and wonders are a great way to break through their resistance. The Scriptures are filled with examples where someone is healed and the whole town was saved. There was an awareness of God, and they were born again.

Israel and Japan

I spent a number of years traveling and lecturing in Japan. Why Japan? Because I was intrigued that even though only one percent of the Japanese profess faith in Jesus, most of them are members of the intelligentsia. They are doctors. They are professors and lawyers. And they have become fascinated with Israel.

> *These people pray daily for the salvation of Israel, and they know that when it comes, it will directly affect their nation. It will bring* ***life from the dead*** *and* ***times of refreshing****. The fact is the destiny of all nations, including our own, is connected to the salvation of Israel.*

They understand that the destiny of Japan is inseparably connected to the destiny of Israel. These people pray daily for the salvation of Israel, and they know that when it comes, it will directly affect their nation. It will bring *life from the dead* and *times of refreshing*. The fact is the destiny of all nations, including our own, is connected to the salvation of Israel.

When I'm in Japan, I tell people, *If you want to see Japan saved, pray for the salvation of Israel.* When I'm in India I say, *If you want to see India saved, pray for the salvation of Israel.* Here at home in the United States, I tell people that if we want to see America turn to God in a very big way, we need to pray for the salvation of Israel.

I believe the salvation of the Jews will release the power of God and a mighty worldwide revival will result—a revival far greater than any the world has ever seen.

I believe the salvation of the Jews will release the power of God and a mighty worldwide revival will result—a revival far greater than any the world has ever seen. It will be the great outpouring spoken of by the prophet Joel:

> *"I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days."*
>
> —Joel 2:28-29

The very thought of this sends a frightened chill down Satan's back, and he's working around the clock to try and stop it from happening. He knows that an essential part of *life from the dead* will be the crushing of his head, prophesied in Genesis 3:15.

Some scholars believe that the *life from the dead* Paul refers to in the 11th chapter of Romans is a physical resurrection of the dead that will be connected to the return of the Messiah. Most say it is talking about a spiritual renewal. But it's clear to me that this is something far greater than individual salvation.

My study of this passage has convinced me that *life from the dead* is related to the fall of Adam and the restoration of all things. It has to do with finishing the work of atonement that restores the earth to its pre-Adamic state.

Life from the dead is the termination of the curse of man's fall from grace once and for all! It is the eradication of sin and death, our final enemies.

I certainly believe in the power of faith. I have seen miracles of healing and provision. I've seen people win a temporary reprieve from death. But I know of only two people in all of history (besides those who are living right now) who didn't eventually die. Those two: Enoch and Elijah. (Jesus did die, of course, but He came back to life!)

So a man is lying if he says he can beat death by faith. I've heard some preachers say that faith can help you beat the aging process, and it's just not so.

Don't misunderstand me. I do think there are promises in the Scriptures that we can appropriate—for health, healing, and provision. But we are still living in a world tainted by the curse pronounced on Adam and Eve.

Look around you, and you'll see evidence of that curse everywhere. A lawn or garden left to itself will soon be shaggy and overgrown with weeds. You can stand over your garden and pray that the weeds will go away, but until the curse is ended, it's probably easier to spray them with weed killer or pull them.

But I have great news! Those weeds are about to disappear. Death is about to be swallowed up in victory. We're almost to the point where we're going to wonder how in the world we ever could have been tempted to sin.

When life comes from death, we will be living in a world that operates as it was originally intended to.

A world without death

Imagine turning on the evening news or opening your morning paper and seeing nothing depressing or upsetting...

- No drive-by shootings
- No car crashes
- No suicide bombings
- No global food crisis
- No starving children in Africa
- No devastating cyclones in Southeast Asia
- No earthquakes in China

Won't it be wonderful to live in a world like that? I have good news, and even better news. The good news is that this world is on the way. The better news is that you can help speed up its arrival.

You can do that by helping the Jewish People around the world come to the saving knowledge of their Messiah and *life will come from the dead.*

A shocker from the apostle

A couple of chapters before Paul writes about life from the dead, he makes a provocative statement.

In Romans he says,

> *For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel.*
>
> —Romans 9:3-4

Why is this such a shocker? Because Paul is writing to Romans, not Jews.

Doesn't it seem more likely that he would be saying good things about the people of Rome? Something like, "In my

estimation, Rome is the most beautiful city in the world, and you people who live there are the salt of the earth."

Once he'd said that, he'd have them on his side, and they'd listen to everything he had to say. What's the first thing any public speaker says? "It's such a pleasure to be here in _____ (insert city name here)." Appealing to civic pride almost always gets you off to a good start.

In other words, you'd expect a missionary to Japan to say, "You Japanese are the most important people in my life, and I care so much about you that I'd give up my salvation for you." But what Paul says here is like a missionary going to the Japanese and saying, "The people of India are the great love of my life, and I would give up my salvation for them."

It's odd. And when Paul talks about giving up his salvation, he knows exactly what he's talking about, because he's experienced both the riches of Heaven and the torments of hell. And remember that he's speaking about the people who ostracized him, who stoned him, who beat him until he was unconscious and left him for dead. But despite all of this, he says he would give up, not just his life, but his eternity.

Paul's statement is a revelation of God's heart for the People of Israel, and he wants the Church to share this burden with him. He is enlisting their prayer, love, and support to effect their salvation.

Paul understands the ultimate result of Israel coming to know Yeshua, which is ***life from the dead*** *and the Messiah's return. No one can say for certain, but it seems likely to me that he might be saying, "I'd be willing to give up my salvation to see God's ultimate plan for the world accomplished."*

Why would he do that? There are two good reasons:

- First, Paul's statement is a revelation of God's heart for the People of Israel, and he wants the Church to share this burden with him. He is enlisting their prayer, love, and support to effect their salvation.

- Second, Paul understands the ultimate result of Israel coming to know Yeshua, which is *life from the dead* and the Messiah's return. No one can say for certain, but it seems likely to me that he might be saying, "I'd be willing to give up my salvation to see God's ultimate plan for the world accomplished."

- Now is the time to hasten Yeshua's return by taking the Gospel to Jewish People all over the world.

— Believers must pray daily for the salvation of Israel.

— We must put our money into ministries that reach out to the Jewish People.

If you are involved in a church, ask your leaders what percentage of your missions budget is used for reaching the Jewish People. If it's a tiny amount, urge those in authority to reorder their priorities in light of Paul's words that the Gospel is to the Jew first, and then to the Gentiles.

Then, take a look at your own giving, and ask yourself what you could be doing, personally, to reach the lost Children of Abraham with the Good News.

Our entire planet hangs in the balance.

Someone told me a story not long ago that made me think of what happens when we pray for Israel. A man named Mark was in the hospital dying. Fever raged through his body. His blood pressure was dangerously low. Doctors tried everything they could think of to help him, but nothing worked. Experts were baffled by Mark's mysterious illness, and finally walked away shaking their heads.

Mark was a believer who prayed for healing, but his slide toward death continued.

Then, he woke up in the middle of the night and noticed that he now had a roommate. In the darkness of the room and the haze of his own fever, Mark couldn't discern much about the man who was now across the room in the bed near the window.

But what he could see made his heart drop. This poor fellow was in terrible shape. His arms looked as thin as pencils. His cheeks were sunken, his eyes hollow. An I.V. tube protruded from his arm.

Compassion flooded into Mark's heart. "Lord," he prayed, "that man looks like he's really suffering. Forget about me. If it's my time to die, I'm ready. But won't you please heal that guy?"

Mark fell asleep while he was still praying.

The next thing he knew, a nurse was bringing his breakfast into his room. Sunshine streamed through the window. Mark had enjoyed his best sleep in days.

"You're looking so much better!" the nurse gasped.

"I feel better," he agreed.

"I'd better get the doctor."

When the nurse turned to leave the room, Mark saw that the bed next to the window was empty, and his heart sank.

"What happened to the other patient?" Mark called after her. "Did he die?"

She stopped suddenly, turned around and looked at him as if he'd lost his mind. "Other patient? What patient?"

"The man they put in the other bed last night. It broke my heart just to look at him."

Concern clouded her face. "There hasn't been anybody in this room but you," she said. "You must have been imagining things. You know, with your fever..."

"I wasn't hallucinating," he insisted, pointing at the other bed. "He was right there in that..."

He didn't finish the sentence as the truth hit him.

There hadn't been anyone in that bed last night. He now realized he'd been looking at the window—and seeing his own reflection.

He'd been praying for himself.

When he had been filled with compassion for someone else, and put their needs ahead of his own, God had responded and he himself had been healed.

I heard that Mark walked out of that hospital the next day, changed in body and in spirit.

You see, when you pray for the salvation of God's People, you are also praying for yourself and your family.

Their healing is your healing.

Their salvation is your salvation.

Their return to God is life from the dead for all.

Chapter 7

SOME THINGS TO REMEMBER

Here are some helpful things to keep in mind as you embark on this high calling of sharing your faith with God's Chosen People.

— It is the Holy Spirit's (Ruach HaKodesh's) work to bring a person to faith in the Messiah, not ours.

— God doesn't call us to be successful witnesses, only faithful ones.

- Prayer is essential when sharing your faith. Pray for God to give you wisdom in the words you speak. Also pray that the Holy Spirit would touch the person you're sharing with.

- Pray for divine opportunities to share your faith with people—Jewish and Gentile.

- Don't be afraid to share your faith. That's Satan's desire. Walk in faith not in fear. God will help you. Ask Him for help and trust that He will help you.

- Don't get discouraged. Remember that Yeshua (Jesus) was despised and rejected by men. Sometimes when we're witnessing, people reject us and what we have to say. This aligns us more with the Lord. Find peace in that.

- Always speak to people from a pure heart of love and compassion. Pray for God to help you in this area and to give you His heart for them.

- Sometimes the name *Jesus* brings fear into the Jewish person's mind. It's good to use His Hebrew name *Yeshua,* which means "God is salvation."

- Jewish people are afraid of the word *convert.* The word makes them think that if they believe

in Jesus they are no longer Jewish. Try to avoid that word. *Coming to faith* in Yeshua (Jesus) does not negate a person's Jewishness.

- Don't assume the person you're sharing with knows Scripture. Many Jewish people do not know what it says in their own Holy Scriptures.

- Know your Scriptures. Study the Bible and know what it says about Messiah. There are over 300 Messianic prophesies in the Old Testament alone.

- Don't be afraid to say, "I don't know," if you're asked a question you don't know the answer to. Offer to research the answer and get back to the person. Your humility will be a greater witness than spiritual pride would.

- Many Jewish people do not understand the concept of sin, salvation, or their need for a Savior. They see sinners as convicted criminals. Use the Ten Commandments in your sharing to help people examine whether they have broken God's basic laws and are, therefore, sinners in His eyes. Once they see that they have broken God's law, you can tell them about God's plan of salvation and the Savior, Yeshua HaMashiach/Jesus the Messiah.

— Know how to pray with someone to lead them into a "born again" experience. Yeshua tells us that unless one is born of water and the Spirit, he cannot enter the kingdom of God (John 3:5).

— Words that are simple to us, such as: faith, grace, repentance, works, righteousness, prophecy, etc., are not understood by unbelievers. Try not to use "Christianese" in your sharing. Be simple. Explain the concepts that you talk about.

— People need to know that the Gospel/Good News is not about religion. It is about relationship with God. To be in good relationship with God, requires *repentance—teshuvah*—which means "turning"—a very Jewish concept! This is the way we accept His gift of salvation.

— Many Jewish people do not believe that God has an adversary (Satan) or that there's an eternal place of torment (hell). It's good to know Old Testament Scriptures that talk about Satan and hell: Job 1; Isaiah 14; Ezekiel 28; Deuteronomy 32:22; Psalm 9:17; Ecclesiastes 9:10.

— People (Jewish and Gentile) need to be informed that there's more to life than they see. It's good to explain the fact that when we're born, we're born as triune beings with a body, soul (mind,

will and emotions) and a spirit. Our spirits are dead because of the sinful nature of man. There is, however, a spiritual realm that is very real. This is the current realm of the Kingdom of God. Our faith in Yeshua as Messiah brings life to our spirit and allows us to perceive this spiritual realm.

— Most Jews have never heard the story of Yeshua (Jesus). They do not know that He was Jewish and that most first century believers were Jewish. Tell the story. Show how Messiah's death was foreshadowed in their own Scriptures in the Passover story. Help them understand that each of the Jewish Feasts foreshadows an aspect of Messiah, and they are beautiful signs given to us by God to help point us toward the truth, the redemptive work of Messiah.

— In today's society secular humanism (a humanist philosophy that upholds reason, ethics and justice, and denies supernaturalism) is the predominant world view. It's important for people to understand the truth about the Kingdom of God and God's right to rule and reign over us. This is essentially what Yeshua (Jesus) came here to teach. It's important for us to keep sharing that message with all people.

— Use your own testimony to show how God has worked in your life when sharing the Gospel with people. Your telling how God has answered your prayers can certainly provoke Jewish People to jealousy. (See Romans 11:14).

— When speaking with people in order to share Yeshua, maintain control of the conversation. Always steer the conversation to Yeshua (Jesus) and talk about Him and our need for salvation.

— Jewish people do not believe in Yeshua (Jesus) because they believe He was a man claiming to be God. Help them to see that He was in fact God, who came to earth in the form of a man. Challenge them to think about the fact that God can do anything He wants to do, and that He had come to earth before (Genesis 11:5; 32:30.)

— Jewish people say they will not believe in Yeshua because God commands them to believe only in one God, and not in three separate Gods (Father, Son, and Holy Spirit). Be able to assure them that you believe in only one God too. God has revealed Himself to us as having different aspects of Himself, Yeshua being one of those aspects. Remind the Jewish Person that the most used Hebrew name for God is Elohim and in the Hebrew language

'im' at the end of a word denotes a plurality. God even said in Genesis "Let Us make man in Our image." (Gen. 1:26) God is a multi-faceted being. Agree with them that yes, there is only one God!

— Help Jewish people understand that God wants all people to be part of His family and that is why He allowed the Jews to reject Yeshua—so that salvation would go to the Gentiles as well. In the Last Days, Jewish eyes will be opened to the truth about Messiah. This is beginning to happen now. There are currently more Jewish believers in Yeshua than ever before in history.

— Yeshua is the world's role model of how God wants us all to live our lives. Following Him by being obedient to His teachings (God's commandments) leads us to live lives of righteousness and holiness, in the power of God. He also assures that we have salvation from eternal damnation and judgment. Having Yeshua as the foundation for all our work assures that we will accomplish things that will have eternal value in God's sight.

— Don't be afraid to ask people the simple question: "Have you ever received Yeshua as your Savior?" If they say "No," simply ask them if you could lead them in a prayer to do that right now.

Chapter 8

A SAMPLE EXPLANATION AND PRAYER

Prayer enables us to communicate with God and turn from our sin in order to live righteous and holy lives.

God came to the earth in the form of a man, Yeshua HaMashiach (Jesus the Messiah). He came to teach us about the Kingdom of God and to die on the cross so that our sins could be forgiven. Just as medicine prescribed by a doctor will not heal a sick person unless it's taken, we too must believe in and ask the Messiah to cover our sin. There is supernatural power in His shed blood that allows this to happen.

> *"For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."*
>
> —Leviticus 17:11

When we confess our faith in Messiah and appropriate His blood to our lives this is called receiving Yeshua as our Lord and Savior. Our making this choice causes us to be "born again" by the Spirit. It is then that our spirit comes alive to God and His Kingdom.

We know that there's real power in the sacrifice and the blood of Yeshua because though He was crucified and died, He rose from the dead. Hundreds of people saw Him alive after the crucifixion. This proved that He conquered sin and death forever. The great healings that took place while Yeshua lived on the earth also show us the great power of God's Kingdom and His compassion toward humanity.

Many people say many things about eternity and how many lives we live etc., but the Bible says we live only once and then will be judged. If we have ever lied, stolen, coveted, or gone against any of the other Ten Commandments in God's law, we will be condemned to eternal separation from God and will spend eternity in torment.

> *"At that time* [the end of days] *Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."*
>
> —Daniel 12:1-2

When we accept the forgiveness of the Messiah by faith, and hope in what He can do in our lives, God brings life to our spirits. We learn the truth that our eternal destination and home is with our Heavenly Father, God, and that God's Kingdom (a place of great joy and love) exists both here on earth and in Heaven. In this way, we experience that the Messiah brings peace to our lives now and eternally.

By proclaiming and living out the truth that Yeshua is Lord, we come into correct alignment with the Kingdom of God and reap all the benefits that God, the Creator of the universe, has to offer us. Our lives become fulfilled and we begin to live out the unique destiny that each of us was created for. It doesn't mean that we won't have problems or hardships, but we are assured that when we walk in God's ways of living, as outlined in the Bible, and we apply ourselves to know God more (through prayer and Bible study), we begin to live lives of fulfillment and abundance, no matter what life brings our way.

When someone speaks to God with heartfelt honesty, they can be assured that He hears and saves. Here's a sample prayer of salvation:

> *Lord, God, my imperfection is called sin. You are perfect, God, and I understand that You came to earth in the form of the man Yeshua HaMashiach (Jesus the Messiah) to die as payment for my sin. I believe that You were raised from the dead, and I have a hope that through my faith, You can set my life on a better path. Forgive me of my sins. Come into my heart. Cleanse me. Turn my life around and guide me. Fill me with Your Holy Spirit, Your Ruach HaKodesh. Help me to walk in Your ways. Prepare me for my eternal home in heaven. Use me on this earth*

now for Your glory, Your honor and the advancement of Your Kingdom. Thank you for saving me. It's in Yeshua's name that I pray. Amen.

ABOUT THE AUTHOR

Jonathan Bernis has worked on the forefront of world evangelism since 1984, taking the Good News of Israel's Messiah to the far reaches of the earth, to the Jewish People, and also to the Nations.

Today, as President of Jewish Voice Ministries International (JVMI), and our associated organizations in Canada and the United Kingdom, Jonathan directs all aspects of the ministry, including the weekly television program "Jewish Voice with Jonathan Bernis" which airs throughout the United States, Canada, Europe and Asia.

JVMI's mission is two-fold: Proclaiming the Gospel to the Jew first, and also to the Nations (Romans 1:16), and equipping the Church—providing education about the Hebraic Roots of Christianity, the Church's responsibility to Israel and the Jewish People, and how to share Messiah with the Jewish People. The Good News is proclaimed through television, print media, humanitarian/medical outreaches and large-scale international festivals.

Over 500,000 people have attended our vibrant *Hear O' Israel! Festivals of Jewish Music & Dance* throughout

Eastern Europe, India, Africa and South America. Millions more have participated via television broadcasts. Thousands have responded to altar calls, and about one third of those who have responded have been Jewish. More than a dozen new Messianic Jewish congregations have been birthed in the former Soviet Union through these outreaches. JVMI also partners with several other Messianic ministries to establish and operate Messianic Jewish Bible Institutes around the world to train leaders for Jewish ministry.

The Lost Tribes of the House of Israel are of particular interest to Jonathan and Jewish Voice. A prophetic sign of redemption, as God is revealing these enigmatic peoples from Ethiopia to Eastern India, Jewish Voice has mobilized to reach out with essential humanitarian and medical provision, as God's arm extended in the love of their Messiah. This is a very exciting and rewarding area of ministry, particularly close to Jonathan's heart as these are the poorest Jewish communities on the earth.

A sought-after conference speaker, Jonathan also teaches at seminars and in local congregations worldwide. He is a prominent leader in the Messianic movement and is a passionate supporter of Israel, serving on the boards of numerous ministries in Israel and around the world.

Jonathan is the founding Rabbi of Congregation Shema Yisrael in Rochester, New York, where he served as Senior Messianic Rabbi from 1984 to 1993. He also founded and pastored the Messianic Center of St. Petersburg, Russia, where he lived and ministered from 1993 to 1996.

Jonathan and Elisangela Bernis are the parents of a daughter, Liel, and reside in Phoenix, Arizona.

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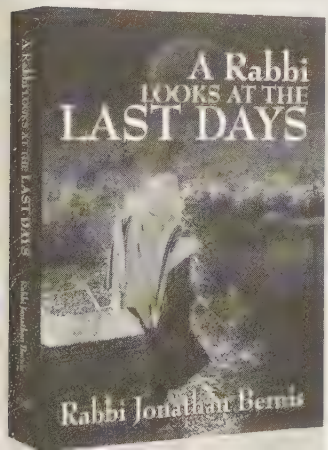

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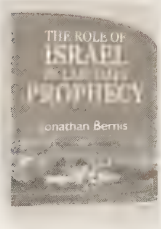

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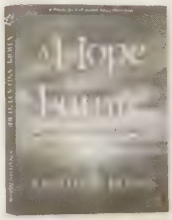

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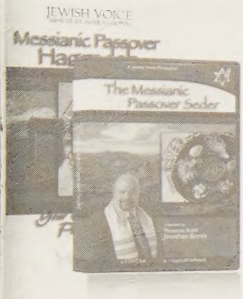

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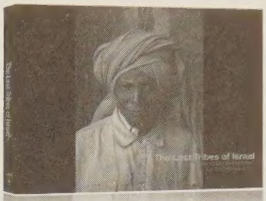

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Do you know that believers are commanded to share the Good News of salvation with the Jewish people? So what's holding you back? Fear? Lack of knowledge? Not knowing what to say?

In this book, Rabbi Jonathan Bernis shares the exciting revelation of God's call for you to share His Son with the Children of Abraham. Did you realize that all the Scriptures you need to demonstrate the truth of Yeshua to a Jewish person are found in the Old Testament?

Did you realize that these dear people have been deceived by stereotypes, offensive language and historical fabrications about Jesus, His life and why He truly is Messiah to all mankind?

When you read this book you will discover the steps you can take to share the joy of Jesus and His gift of grace with the people of His birth. Then, you too can be ready to give a reason for your faith to the Jewish family member or friend in your life!

Rabbi **Jonathan Bernis** has worked on the forefront of world evangelism since 1984, taking the Good News of Israel's Messiah to the far reaches of the earth. He serves as President of Jewish Voice Ministries International (JVMI), where the mission is two-fold: Proclaiming the Gospel to the Jew first, and also to the Nations (Romans 1:16), and equipping the Church by providing education about the Hebraic Roots of Christianity and how to share Messiah with the Jewish People.

Jonathan's weekly television program, "Jewish Voice with Jonathan Bernis," airs throughout the U.S., Canada, Europe and Asia. In addition, JVMI proclaims the Good News through print media and large-scale international *Festivals of Jewish Music & Dance* in Eastern Europe, India, Africa and South America, as well as humanitarian/medical outreaches to the Lost Tribes of the House of Israel in places like Ethiopia and India—the poorest Jewish communities on earth.

A sought-after conference speaker, Jonathan also teaches at seminars and in local congregations worldwide. He is a passionate supporter of Israel and a prominent leader in the Messianic movement for over 25 years.

Jonathan and Elisangela Bernis are the parents of daughter, Liel, and reside in Phoenix, Arizona.

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